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worthy of a war-name, and a seat at the ceremony of the black-drink, which he receives accordingly.

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"Those who have seldom been abroad, and are not distinguished by war-names, are styled *old women*, which is the greatest term of reproach that can be used to them. They have also one other common term of reproach, viz.: Este dogo, i. e. *you are nobody* [isti toko, 'person is not']; this is a very offensive expression, and cautiously to be used; to say, *you are a liar*, is a common and harmless reply; but to use either of the two expressions would bring on a quarrel at once.

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"The complete equipment of a war-party is simply to each man a gun and ammunition, a knife, a small bag of gritz, or pounded corn, and two or three horse-ropes, or halters. These parties are commonly small; never more than forty, fifty, and sixty go out together, as may be seen by their war-camps frequently to be found in the woods, which are so constructed that the exact number of men in the party can at once be ascertained. They make a point of taking boys and girls prisoners, whom they carefully preserve to supply the places of such of their people as have been, or may be killed from among them. But they save grown men and women as prisoners only when avarice takes precedence of barbarity; and they set the price of ransom upon them according to the rank and estimation in which they may be held among their countrymen.

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"When prisoners of the latter description are brought into any of their towns, the Indian women, by paying a small premium of tobacco to the victorious warriors, are permitted to have the honor of whipping them as they pass along. This is often practised, to the pain and ridicule of the unfortunate victim of their sport and barbarity.

"It is asserted, that in most cases, if the Indians are warmly attacked by their enemy, and can once be dislodged from their several trees, that they will content themselves with one scalp, which they divide among the whole, then scatter and make the best speed home to their several towns to tell their friends of the affair. They are much given to lying and exaggeration on these occasions.

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"Their ruling passion seems to be war; and their mode of conducting it constitutes some part of their general government." [a]

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The following by Stiggins adds interesting particulars:

"They wage war thus: The national council is convened, and the nature of the offence is examined in a council of head chiefs and warriors, and if they conclude that the cause of collision is of so glaring a nature as to admit of no compromise or palliation, of nothing but the blood of the enemy, it is a positive declaration of war. The

[a] Swan in Schoolcraft, Ind. Tribes, vol. v, pp. 279-281.

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five hundred yards in length: at each end of it, they fix two long bending poles into the ground, three yards apart below, but slanting a considerable way outwards. The party that happens to throw the ball over these, counts one; but, if it be thrown underneath, it is cast back, and played for as usual. The gamesters are equal in number on each side; and, at the beginning of every course of the ball, they throw it up high in the center of the ground, and in a direct line between the two goals. When the crowd of players prevents the one who catches the ball, from throwing it off with a long direction, he commonly sends it the right course, by an artful sharp twirl. They are so exceedingly expert in this manly exercise, that, between the goals, the ball is mostly flying the different ways, by the force of the playing sticks, without falling to the ground, for they are not allowed to catch it with their hands. It is surprising to see how swiftly they fly, when closely chased by a nimble footed pursuer; when they are intercepted by one of the opposite party, his fear of being cut by the ball sticks, commonly gives them an opportunity of throwing it perhaps a hundred yards; but the antagonist sometimes runs up behind, and by a *sudden stroke* dashes down the ball. It is a very unusual thing to see them act spitefully n any sort of game, not even in this severe and tempting exercise.

"Once, indeed, I saw some break the legs and arms of their opponents, by hurling them down, when on a descent, and running at full speed. But I afterward understood, there was a family dispute of long continuance between them: that might have raised their spleen, as much as the high bets they had then at stake, which was almost all they were worth. The Choktah are exceedingly addicted to gaming, and frequently on the slightest and most hazardous occasions, will lay their all, and as much as their credit can procure.

"By education, precept, and custom, as well as strong example, they have learned to shew an external acquiescence in every thing that befalls them, either as to life or death. By this means, they reckon it a scandal to the character of a steady warrior to let his temper be ruffled by any accidents,—their virtue they say, should prevent it. . . . To move the deity to enable them to conquer the party they are to play against, they mortify themselves in a surprising manner; and, except a small intermission, their female relations dance out of doors all the preceding night, chanting religious notes with their shrill voices, to move *Yo He Wah* [17] to be favourable to their kindred party, on the morrow. The men fast and wake from sunset, till the ball play is over the next day, which is about one or two o'clock in the afternoon. During the whole night, they

[17] Adair is resorting again to his favorite theory that these monologlous syllables had reference to the Jehovah of the Hebrews, from which people he believed the American Indians were descended.

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is a man at each goal to see that the goals are made fairly, and two men on each side (called mâdjokâlgi) to umpire and keep order. They tell the players to play hard without fighting. Sometimes they have four of these men on a side. There is also one scorer for each side, each provided with a number of broken sticks. Each scores for his own side, sticking one stick after another in the ground until there are 10 and then withdrawing them until all of the sticks belonging to one side are out.

If any one gets knocked out in play they even up again by throwing down their ball sticks opposite each other to be sure that neither side has an advantage. The players wear red fringes around their necks, and cows' tails, panthers' tails, and bison tails on their buttocks. They run with the ball or throw it, whichever way will advance the ball fastest. When they are through, the winning side marches around its goal, goes home, and has a "stomp dance." The others may set a time and hold a "stomp dance" afterwards.

A man had to play on the side of his own town even against the people of the town into which he had married, but if he lived in a third town not involved in the game, he could join the town that asked him first. This, therefore, gave a man an opportunity to play on the side opposite that of his proper town, but in olden times it is probable that it did not happen very often. When preparing for the ball game at Tcatoksofka the town chief talked the players over with one heniha (of the Wind clan) and one man of the Raccoon clan, or sometimes he consulted two members of each clan. According to Zachariah Cook, at Tukabahchee there were two men known as imagâlgi who divided up the men or else called upon some experienced men to do it for them. Two mikâgi had charge of the women's dance. Although Jackson Lewis speaks of the place where the contest was to be held as being agreed upon in advance by the eight men who arranged it, this was not done finally until just before the game, each side fearing lest the opponents should bewitch it. This was given me as the reason why it was not known where the Talahasutci and Liwahali Seminole were going to play in the summer of 1913. When the wife of a ball player was pregnant the doctor prepared a medicine for him different from that taken by the others. The middle ground, half way between the ball posts, was called wâskita; and each station halfway between that point and either goal was known as nâlkâptkâ'ga. The side which threw through one goal called the other party fûlûdjî and vice versa. It is asserted that there was little or no fighting in olden times during the ball game, and this assertion is borne out by what the older writers tell us—although legs and arms were sometimes broken in the scrimmages—but in recent years it has been almost impossible to play a game through without a free fight. A game between the Nuyaka and Lapîâko towns ended

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526 this way, and the same fate befell one started between the Eufaula
•578 and Abihka towns. In the latter case the very first time the ball was
177 thrown up a free fight began which lasted three hours, and, according to report, the county sheriff and his deputies were utterly unable to stop it.

526 Sometimes the parties to a ball game had to march some distance to reach the place agreed upon for the encounter. When that was the case they would go by easy stages, hold a rally in the evening, the night before, and dance all night. I have one account which states that they held such a dance the first evening, reached the place appointed the next day, held another dance there, and then began the game. A great amount of property was wagered on the outcome of one of these games by both men and women, who whould even strip clothing off of their bodies for that purpose.

It is to be observed that the Indian attitude with reference to the goals is just opposite to that taken by white men in their games, for with us the idea is to drive the ball through the enemy's goal, but the Indian considered that he was bringing the ball home to his own goal.

526 Among the Texas Alabama the method of counting points was
802 different from that used by the Creeks, but it was probably a later innovation. There a straight line was drawn and transverse marks made on one side of this for one party and on the other side for the other party, twelve constituting the game. Figure 105 will illustrate.

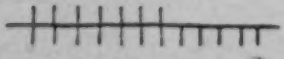

FIG. 105.—Alabama method of recording scores in the ball game

526 I will now give an account of a practice game between Łaplako
788 Indians witnessed by myself in 1913. We drove from Wetumka Sunday afternoon, July 27, and found the Indians seated on logs around the dance ground while the medicine maker at the other end was blowing into the medicine (pl. 7, *b*). There were two tubs, each said to contain miko hoyanĭdja, but each treated differently by the doctor, so that the men drank from both. He did his work very deliberately, sitting motionless for a long time and afterwards taking some time in blowing into the medicine. He probably did this four times, though we did not watch him long enough to be certain. He sat facing the east. After that the yatika made an announcement and all went to the medicine, formed two rows, facing east, and took the medicine in the usual manner, afterwards vomiting it out, though some did not choose to take it (pl. 7, *c*). Before and during this ceremony the chief held in his hand a short stick on the end of which was fastened two balls and a bunch of small sticks. The last were the scoring sticks; the former comprised a large ball with which they were going to play next day and a smaller ball, the "chief ball" above mentioned, used when one side has scored three goals. It is said that each side